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THE

BRITISH MISSION

OF THE

CHURCH OF THE PURITANS.

ITS TRUE ORIGIN

AND

PROSECUTION UNDER THE POLICY

OF

DR. H. A. HART



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PUBLISHED BY THE AUTHOR.

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NEW-YORK:

JOHN A. GRAY, PRINTER, STEREOTYPER, AND BINDER,
CORNER OF FRANKFORT AND JACOB STREETS,

FIRE-PROOF BUILDINGS.

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P R E F A C E.



IN giving publicity to the following pages, the object of the author is simply to remove certain misrepresentations which have been made, not only as to the motive which induced her to visit Great Britain, when she went on the mission of the Church of the Puritans ; but as to the course of action pursued by her, during the prosecution of said mission, which was the occasion of adverse feelings in the minds of some against her. In defense she has no means left except to give publicity to the policy which was observed towards her, leaving consequences to take care of themselves, while she discharges a duty to herself and vindicates her veracity.

THE BRITISH MISSION

OF

THE CHURCH OF THE PURITANS.

IN order that every thing may be properly understood which is purposed to be narrated in these pages, it is necessary to go back a short time prior to the period when I suggested the idea of appealing to Great Britain for aid in behalf of the Church of the Puritans, and volunteered my services for that purpose.

In the Autumn and December of 'fifty-eight, and January of 'fifty-nine, Dr. Hartt from time to time spoke to me concerning the financial condition of the Church of the Puritans, and requested me to get persons to join it and take pews, which was all right and proper. He told me several times that unless aid were got from without, the church would and must go down.

Under these circumstances, and with the impression that the church would go down unless aid were speedily obtained from without, beyond that which, I was told, had already been procured; and believing it to be of the greatest importance that Dr. Cheever should be sustained in his position, I suggested to Mrs. Grant—a member of the church—in Dr. Hartt's house, and in presence of his wife, that she (Mrs. Grant) and I together should visit Great Britain for the purpose of procuring pecuniary aid to sustain the church as a thoroughly Anti-Slavery church. On my further suggesting to Mrs. Grant that she should take Scotland and I, England, she replied, "No. I shall take England and you, Scotland," adding, "I

have before this, told Dr. Cheever if he would come out of that church, and throw himself on the people of England, he would be sustained." Not on this evening, to the best of my recollection, but on one very shortly afterwards, I broke the subject to Dr. Hartt, who seemed to approve of the idea very much. Several conversations in reference to it were subsequently held between Dr. Hartt, myself and others, which resulted in the determination that Mrs. Grant and I should visit Great Britain. It was, however, thought advisable, prior to our starting, that Washington should be visited for the same purpose. Mrs. Grant, who by this time had gone to Saratoga to reside, was accordingly written to by Dr. Hartt requesting her to go to Washington. On writing to her he thought it advisable not to name the subject of going to England, till after her return from Washington, lest she might proclaim it. However, her answer brought her refusal to comply with his request; and evidently all forgetfulness of my proposition to her to accompany me to England, as she did not allude to it in her letter.

Dr. Hartt now asked me if I would undertake the English mission alone. Being too much impressed with the necessity and importance of Dr. Cheever's being sustained in his position, I at once replied in the affirmative, though when I at first suggested trying England for aid, I did not contemplate going alone, and would have preferred the coöperation of a lady.

Dr. Hartt now requested me to go to Washington previous to sailing for England. This, however, being soon afterwards abandoned, I prepared to undertake the English mission, and after being furnished with what were considered sufficient documents, attested by the signatures of gentlemen, whose judgment I had no reason to doubt, I sailed on the third of March, 'fifty-nine.

On seeing some of my friends shortly after my arrival in London, my dismay can be more easily imagined than described, on being informed that I neither could nor would be able to accomplish any thing on the strength of the documents with which I had been sent forth; that no indorsement would be given in consequence of their want of sufficient data; such

as: A statement as to the strength of the church membership. How far, in a numerical point of view, the membership exceeded the congregation? What the present income of the Church? And how far the income fell below the expenditure? etc., etc., etc. And that in addition to this serious drawback, I would have to inform the people, inasmuch as, with few exceptions, they knew little about American affairs, and nothing of the nature, cause and necessities of the mission.

These documents, which will be found in the Appendix, consisted, first, of an appeal to the Churches of Great Britain; second, an agreement as to the appropriation of the money I was about to solicit; and third, a letter of authentication from the Pastor.

Not being very easily cast down, and not as yet having discovered that the anti-slavery sentiment and spirit of Great Britain were not what they were some eighteen years ago, I resolved, notwithstanding this serious drawback at the outset, to see other parties before I should write home. I therefore saw Mr. B——, a thorough business man — who on reading the documents pronounced them entirely too general. Afterwards I saw the Rev. Mr. S——, and Rev. Dr. C——, by introduction from Rev. Mr. S——, and Mr. C——, all of whom reiterated the same thing. Mr. C——, however, qualified what he said by saying: "That some might, and some might not object to the documents." This I suppose he said from partly understanding the case, in consequence of keeping himself always informed on anti-slavery matters; but the Rev. Mr. S—— and Dr. C—— were very severe in their strictures, particularly the latter.

I had now no alternative left me but to write home, which I did—not to find fault, nor make complaints, as I was in answer taunted with by Dr. Hartt, who conducted, and to whom was intrusted the correspondence—but to make known what had been said, and point out what it was necessary that the documents should contain in order to the success of the mission; and also to say, that in consequence of this unexpected delay, of reprinting other necessary documents, and, of every thing being so expensive in England, I should require more funds than I had with me.

I wrote Dr. Hartt most discouragingly, naming the obstacles I saw in the way, and in a letter to the Pastor himself by the next mail—only three days later—told him to give as much publicity to the mission in the congregation as possible, as it would not be concealed in England. I also told him in said letter, that no layman coming from the church would do any good; that he must come himself; that his own popularity was an obstacle in the way; that the American Revivals were obstacles in the way; that the people of England knew nothing of our anti-slavery struggles; and that he owed it as a duty to England, to his own country, and to himself, to come. In these two discouraging letters I gave a full opportunity to do that which I did not like to do myself, namely, to break up the mission. This I did not like to do, lest it might be thought I was unwilling to pursue it; and also from being aware of Dr. Hartt's sanguine nature, I knew it would be difficult to convince him of the obstacles in the way. However, I found by the following letter received from a member of the church some time after this, that those two letters produced the idea which I desired, namely, that the mission should be discontinued:

"NEW-YORK, July 14th, 1850.

MY DEAR MISS JOHNSTONE: Your letter of the 28th June has just been received, and I can assure you of my sincere sympathy in your painful position. . . . In censuring Dr. Hartt so severely as you have done, you should recollect that the documents although drawn up by him, were submitted to the judgment of Dr. Cheever, and others, and met with their entire approval, so much so, that when you first wrote, expressing dissatisfaction with what he had done, they wished to give up the whole thing at once, judging that you had not properly understood your course of action. But Dr. Hartt for your sake as a friend, and from his extreme anxiety for the success of your mission, insisted that you should not be deserted, and sat up one night, at least, writing to you, and would have done all in his power to assist you up to the present time, had you continued corresponding with him according to your agreement. (?)

"I am sure you will excuse any apparent neglect on the part of Dr. C., when I tell you that in addition to his other

labors, he is engaged in getting his new work through the press. . . . I trust that you will yet be permitted to bring your mission to a successful end ; and that you may have all needed grace and wisdom is the prayer of your friend,
M. L——."

Such is the account, which I received, of the effect my letters produced, according to Dr. Hartt's representation of the matter, through said member, though I *now* have information to the contrary—information which I have received from his own lips, as well as from those of others, since my return to New-York.

It seems that so far from the signers of that document, entitled the "Appeal to the Churches of Great Britain and Ireland," desiring that the mission should be broken up on receipt of those two letters, they were not made acquainted with their nature, if of their receipt. So much for his insisting that I should not be deserted. It also seems, from a statement of his own to me, that he, on receipt of those letters, took legal advice as to what he should do ; and on his making it known that I went on written agreement, he was told there might be the possibility of a law-suit instituted against him, if I were recalled ; nay, farther, on my remonstrating with him on the cruelty of not recalling me when I gave opportunity, instead of encouraging me to go on with the mission, he replied, in presence of some of the signers of the appeal : "Had I done so, it would have created suspicion, and put you in the light of an impostor." Now, so far from his having any anxiety lest I should be regarded in the light of an impostor by being recalled, he would have recalled me, if he, as he thought, could have done it with safety to himself. He urged a lady, a member of the church, to write to me to give up the mission : but she would not do so.

Not being able at that time to do any thing further in London, in consequence of my insufficient documents and the lack of information of American anti-slavery matters among the English people, etc., with the uncertainty whether the continuance of the mission would be desired or not, which, if it were, with the certainty that before I could receive an answer, the May Meetings in London would be commenced, when nothing could

be done, I left it, advisedly, for Edinburgh, which, being a much smaller place and thoroughly Anti-slavery, was better in which to make a beginning, whether in a quiet way or otherwise. After I had been in Edinburgh some time, the month of May brought me a letter from Dr. Hartt, dated 26th April, in answer to mine which I sent in reference to the documents. Its contents were any thing but what I expected, and quite unmerited; to say nothing of one or two things which were not strictly correct. Nay, farther, it contained no allusion whatever to the additional funds which I told him I would require, but encouraged me to proceed with the mission, and desired that I, or my advisers, should draw up a statement from my original documents, and a few additional sentences which he sent me subsequently to the receipt of his letter of the 26th April. The following is nearly all of that letter:

"NEW-YORK, April 26th, 1859.

"MY DEAR MISS JOHNSTONE: You know I have established my character for good-nature, otherwise I am afraid I should indulge just now in a temporary ebullition. You really seem to have got all topsy-turvy, and I can only ascribe it to the influence of sea-sickness. You have turned the number of my house from 296 to 269, and you have forgotten all my explanations and instructions with regard to the documents. I told you, from the first, that the letter to the churches would have to be general, in consequence of the chief difficulty under which we labor. I told you also that *that letter* was the only document which should be PRINTED.* The other was intended merely as an agreement between ourselves, and a guide to the church in the appropriation and use of the funds you might obtain. It was never designed to be printed,† or used in England at all except in a private way, to show a few leading men what our method with reference to that point would be; leav-

* This statement is incorrect.

† As to the printing of that document—Dr. Hartt's design to the contrary—his words to me on the subject were—and that in presence of two ladies: "You may append it to the other, (document,) and have fifteen hundred printed." The following parts of that sentence in his letter may have suggested themselves to his mind after the receipt of my two letters on the subject of the documents: but I have no recollection whatever of such instructions having been given to me before leaving New-York.

ing it entirely to their discretion to state it or not to the people. I supposed you were perfectly familiar with our difficulties, and could furnish a clear, succinct, and definite statement, and would have the advantage of consulting on the spot men who were thoroughly acquainted with the state of the public mind, who would advise you on the arrangement of the facts and details, so as to produce the greatest possible effect.

“You had a letter from Dr. Cheever which not only certified your church membership, but also referred in distinct terms to your mission. That was enough to give authority to any document you should present, whether drawn up by yourself or any body else. All, then, that was necessary when Mr. S—— or Dr. C—— asked for a more definite statement than that embodied in our letter, was to proceed, *viva voce*, and tell them all about it; and if they had demanded it in writing, just to ask for pen and ink, and write it down. It certainly seems very curious to me that you should have suspended your operations, run off to Scotland, dispatched a budget of complaints to me, and resolved to wait for further instructions. But as this is your first mission, I suppose I must forgive you. I shall send you a few sentences on a separate sheet, to be added to our letter, which will perhaps present our need of aid in a stronger light, and I will make a few verbal alterations.

“I will also inclose a short certificate signed for myself and also for the other signers of the letter, at their request. Neither should *be circulated*. A few (not more than ten or twenty) copies of the letter should be printed, and they should be presented from time to time to the clergy who may choose to take up a collection for us, *and in all cases should be returned to you*. If you communicate with parties at a distance, *send your own statement*, accompanied with a certificate from some influential friend on the ground.

“In order to refresh your memory I will give you a sketch of our position and difficulties, but you must draw up a document yourself, or get Mr. S——, Dr. G——, G—— T——, or some other noble soul, to do it, after giving them all the information necessary for the purpose. I *like* your idea of a committee in London; if they should get up public meetings, it would not do to read our letters before them, because the proceedings

would be reported. It would be better, indeed, that nothing should be said of your mission. They might put forth a memorial themselves, founded upon the newspaper and other published reports, respecting the conflict of Dr. Cheever and his church with the slave-power, and propose a testimonial to aid and cheer them therein. The moral influence of such a demonstration would do us as much good as the money. It will not do for any of my documents to find their way into the hands of a wandering pro-slavery Yankee. They would appear in the *New-York* — . . .

"Please remember now that nothing is to be printed except ten or twenty copies of the letter to the churches, and that they are only to go out of your hand for the purpose of being read in churches, and then to be *returned to you*. Every possible precaution must be taken to prevent the publication of those documents in the newspapers, on account of the clamor which would be raised by our enemies. If you could form a central committee in London, and sub-committees in Edinburgh and other cities, and hold meetings for the purpose of getting up a testimonial, *that would be a glorious thing*, and I do not know a cause in all the world more worthy of it. Advise with Dr. G—— and G—— T——; let them take the initiative and direction if they will. . . . Dear Miss Johnstone, do not be discouraged. I trust you will succeed. . . .

. Do the best you can, and whether you succeed or not, *I shall thank you for the effort*. Yours most truly,

"H. A. HARTT."

On my sending this most extraordinary letter to a gentleman in London, for his advice in regard to it, his reply was as follows:

"The question as to what it is best you should do under the circumstances in which you are placed, requires some little time for reflection; and I should be loath to give an opinion until I have time to consult Mr. T——, whose opinion would have greater weight with Dr. Hartt than mine could possibly have. Whatever *he* may advise, you may rely upon it, his judgment will be a sound one. Very truly yours,

"F. W. C."

However, before Mr. T——'s opinion was given, I received another letter from Dr. Hartt, containing the additional sentences, from which the following is a quotation: "Now remember that you have full authority to represent this cause, and proceed boldly, only taking care to prevent a premature *denouement* in this country." This letter, as Mr. C—— said, "removed all restrictions" imposed by the first. But where, I ask, were the documentary specifications which I particularly mentioned were required? And if such could not be given, it is not too much to say that it was a species of unheard-of cruelty to encourage me to go on and then desert me. No *viva voce* statement of mine, under the circumstances, could supply the place of documentary specifications; and surely no one can blame me for the exercise of caution and common-sense in not drawing up a statement of facts or specifications which, on being made known was necessary to the success of the mission, the proper parties declined to do. Shortly after the receipt of Dr. Hartt's of 26th April, I received one from Dr. Cheever, in which he also encouraged me to go on with the mission. The following extracts from it will, with those from Dr. Hartt's, and that from his second, give a very different idea of, and aspect to, my position from that conveyed by statements made by him to the Secretary of the Edinburgh Committee in behalf of Dr. C., near the end of the mission, and which will be treated of in order.

"NEW-YORK, May 5th, 1859.

"MY DEAR MISS JOHNSTONE: I received your note But I have now no time to reply, except to bid you God speed, and to express our earnest hope that you may be able to accomplish something for us. . . . I am scribbling this line in Dr. Hartt's parlor, that he may have it to send away with his other documents to you by to-morrow's steamer. . . . At present I am unable to write to Mr. Spurgeon or Dr. Guthrie, but think I will endeavor to do so soon. Do not be discouraged in your work, for though we greatly need pecuniary aid, yet if we get nothing but sympathy, provided we do get that, and it is hearty, your mission will not fail. But our friends in Great Britain can have little idea of the terrible

struggle in which we are engaged. . . . We hope to hear something more favorable from you ere long.

"I remain, respectfully and truly,

"Your friend and pastor,

"GEORGE B. CHEEVER."

By the same mail that brought me Dr. Cheever's of 5th May, I received another from Dr. Hartt, dated 6th May, in which he says :

"I send you by this mail several copies of the *Anti-Slavery Standard*, containing an editorial respecting your mission. I think it will aid you in your efforts. . . . There is allusion in the editorial to a project for enabling Dr. C. to extend the sphere of his labors in the cause of freedom. I do not know whether you heard of it before you left. If we succeed in obtaining funds enough, we propose to procure a colleague for the Doctor, so that he may be able to go forth repeatedly to indoctrinate the masses. You may include this in your statement or not as you and your advisers may deem best.

"Yours very truly, H. A. HARTT."

On receipt of this, to me, most extraordinary piece of intelligence, under the circumstances, I immediately wrote Dr. Cheever and asked an explanation, and pointed out the strange anomaly of pleading for what was presented to me—a poverty-stricken church—and a colleague at one and the same time. Now a silence of two months and ten days was observed; which appears by letter dated 14th July, was in consequence of my writing Dr. Cheever on the subject of the colleague instead of to Dr. Hartt. During this long silence, from the 6th of May to the 16th of July, I wrote many letters, and urged again and again the necessity of sending me funds, but both the receipt of my letters and the request of sending me funds were passed by in silence. This I felt most intensely, seeing that the mission was now likely to be prolonged far beyond the time that I must return home in order to avoid the entailment of a very serious injury upon myself; and that unless I got money, operations would be stultified and necessary personal expenses not met: all of which, as will be seen by and by, have been most seriously realized. However, what my

letters failed to do, an editorial which had its appearance in the New-York *Independent*, in reference to the mission, accomplished. That editorial had the effect of bringing two letters to G—— T——, and one to myself eighteen days later, from Dr. Hartt, under date of July 16, 1859, in Appendix. His letter I regarded as a most insincere production on comparing it with the one first quoted from a member of the church, which from its style and phraseology I knew at once to have been written under his direction ; and looked upon his apology as a very sorry excuse indeed for so long a silence, under such circumstances—a silence which, with defective documents, caused a cloud of suspicion or mystery to hang over my head, and which, for the time being, received confirmation by the appearance of the New-York *Independent's* editorial. Even at this juncture, had I been allowed to make public use of those letters sent to G—— T——, or had they been addressed to me, so that I might have given them to parties who could have made an effective use of them, it would have been some comfort. But no, I had to suffer on in silence, with the prohibition that I was to “make no public use of them without consultation ;” and with the mortification of being told I “might, it was thought, without any breach of trust, get a sight of them, for my own information ;” and with “regrets that the Doctor, in his letter, had treated all the points of the malignant article in such a way that it could not be published, and sent by thousands all over the land.” Such was my position about the end of July. The conduct practised towards me was cruel in the extreme. No advice which I gave, no suggestion which I made, no information which I sent out, seemed to be regarded. I was treated to silence and neglect, which caused many a remark to be made painful to me to hear, such as: “Your hands are not strengthened by your friends at home.” Nay, even I was told to my face I was very badly used, and one gentleman in particular, a great admirer of Dr. Cheever, advised me to throw up the mission, adding: “That were I a friend of his, he would not allow me to stand before a British public in the light that I stood ; and that he considered the Church of the Puritans as having used me very badly.” I knew just as well as he, how I stood before the British public, but I also knew that then was not the time to withdraw, when a cloud of suspicion

hung over my head which I could not remove. I had to remain firm to my post, even though I was then almost penniless, knowing that time would show I was no impostor, if Dr. Guthrie and others put into execution what they had promised.

But my painful position and sufferings did not end here, for the month of August found me penniless. How now was I to conceal this, and save the credit of the church and parties at home? Here was I—it being near the time I should return home—with the mission not begun, in consequence of insufficient documents, a long silence, my disregarded advice, and not a penny in my pocket. It was no use to appeal further to Dr. Hartt, as he evidently not only had steeled himself against any appeal, but betrayed an entire obliviousness to the danger there was of jeopardizing the church by such a course of procedure. But for the kindness of one family of my own friends in Edinburgh, in enabling me to conceal this state of affairs from all but themselves, till near the close of the mission, it would then have had to come to light. However, Dr. Hartt, by his subsequent course of action, unavoidably forced the matter before some of the Edinburgh committee. The following extracts from a letter I received from one of its members, about six weeks before my return home, will corroborate the statements that I have made, as also will those of another, succeeding them, which I received from a gentleman at Manchester.

“EDINBURGH, 15th May, 1860.

“MY DEAR MISS JOHNSTONE: You will be surprised at not having heard from me before this. . . . Excuse me. .

. . . The whole amount of *my* list is £229 18s. 2½d.* Very small to what it should have been. But we have got nothing yet from Free St. George's, nor from Mr. W——'s, nor from Dr. B——'s. . . . Try to ascertain all the sums which have been raised in Scotland and England through your influence, as far as possible. . . . Your success is small. But you could not command success. You have, however, certainly merited success. I must say you fought a good fight under many difficulties and discouragements and obstacles, some of which

* The above list is only what the Edinburgh Committee had collected up to that date. Other Committees and Societies, throughout the country, collected and sent out moneys.

might have been anticipated, some could not have been foreseen. Some of the chief have arisen from the peculiar circumstances of the undertaking, and particularly the unhappy sort of mystery which has hung over your position; and this comes out strongly in Dr. Hartt's letters, of which I have just had a perusal. Perhaps circumstances of which I can not judge rendered this mystery necessary, but it has been most prejudicial to your mission. It created a degree of suspicion from the first, which you could not, according to your instructions, remove by a frank and open statement. At all events you are entitled to the greatest praise and warmest gratitude from all the friends of the cause, especially from the Church of the Puritans, and I hope you will allow me to express my sincere sympathy for the very awkward and painful position in which you are placed. You will understand that I have expressed only my own individual opinion; I have little doubt, however, that others, if made aware of all the circumstances, would concur with me. . . . If in any way I can serve you, command me.

I am yours, with respect, H. D. D—.

“MISS JOHNSTONE.”

“MANCHESTER, January 4th, 1860.

“MY DEAR MISS JOHNSTONE: I obtained your letter yesterday, but was too busy to acknowledge it. . . . I think you have adopted the right policy. Dr. Hartt does not seem to follow up what he proposes. He wrote to me for an immediate answer to a proposal, but when he got my conditional acquiescence, he left me without any decision. . . . There should be some one in New-York with a ready pen, a sound judgment, and a generous soul, to discharge the duty of maintaining a weekly correspondence with those on this side engaged in the fore front of the battle for Dr. C. Nothing sooner causes the soul of a distant and solitary agent, in the midst of difficulties and perplexities, to droop than silence, inattention, or want of generous consideration and concern on the part of those at head-quarters. I have felt much for you, and I think I have penetrated some of the causes of those mental sufferings you have been called upon to endure.

“Believe me, ever most truly yours,

“G. T—.”

On the 17th October, a committee was formed at Edinburgh to take up Dr. Cheever's case, when it seems my position became matter of discussion. A gentleman present, not one of the committee, gave information that I was to receive so much on all moneys obtained. This information was not communicated to me till some subsequent meeting of the committee, when the Secretary, in rather a sort of jocular manner, told me of it, and how absurdly the committee regarded it. Having ere this learned from another quarter, in reference to a similar matter, that this method of remuneration was not quite in accordance with the genius of the British people; and its being no suggestion or proposition of mine, and entirely a private matter, I neither negatively nor affirmatively passed a remark on the subject to the Secretary, beyond that of surprise, but sent a note to the committee by the treasurer, who also named the matter to me, informing them that up to the time they took the mission out of my hands, I had sustained it at my own expense, and that any per-centage I should receive, or reimbursement made to me, would depend upon the success of the mission, and the financial condition of the church. This was strictly the truth, and my position laid before them in this form and light did away with the commercial aspect of per-centage.* I now wrote to Dr. Hartt, informing him of this circumstance, and what I found necessary to write to the committee, in order to prevent any disagreeable impression being made, with full instructions how to act in the matter, and about putting me in possession of funds to clear my way and take me home. But he in this, as in other things, did not abide by my advice, which, with being crippled for want of funds previous to the formation of the committee, injured the mission financially.

Either in this letter, which conveyed the intelligence of this remuneration affair, or in one previous—I do not now remember—I told Dr. Hartt I was penniless, and but for the kindness of a party in Edinburgh I do not know what I should

* I may mention here, that previous to sailing for England I received one hundred dollars from Dr. Hartt; but it was given merely as a loan, and was by him regarded only as such, up to the time he desired the Edinburgh committee to deduct it, however much he may have changed his mind in regard to it now.

have done. No notice was taken of this appeal any more than of the former. I now had suffered very great deprivations in the way of personal necessities, for the simple reason I could not make the cause known without putting the church, and perhaps innocent parties, in a position which neither humanity nor Christianity could approve.

My only hope now of getting funds to pay incurred expenses, continue the mission, and take me home, was by applying to the committee through the Secretary before the first installment was sent out to the Church. But on my doing so, he informed me that was a thing the committee had nothing to do with, being a private matter between me and the parties in New-York, and advised me to write to Mr. Hartt. I replied, I looked upon any response to my doing so as hopeless, having written to him so many times before on the subject without receiving any answer; however, I did so. Whether Mr. Burn Murdoch wrote at the same time, I can not say. Be that as it may, an answer came to him to this effect: "We do not know what moneys have been collected; but we consider ten per cent fair remuneration for Miss Johnstone's services. Would you give her ten per cent on what moneys you have, and inform other committees that may be formed to do the same?" If my feelings had been wounded and lacerated from time to time before, in consequence of cold neglect and disregarded advice, they were ten fold more so now, by the entire want of delicacy of thought and feeling evinced in the instructions to proclaim me a ten per cent commission agent from the Church of the Puritans. The answer was such as Mr. Burn Murdoch did not expect, for he always held out that Dr. Hartt would return moneys as soon as obtained, seeing it was the public's money, and by them must be sent out to the Church, and from them to be returned to me to prosecute the mission. He remarked on the indefinite nature of Dr. Hartt's letter, and said that the money that they had on hand was but a little, the second installment having been sent out. I may here mention, that the letters which passed between Mr. B. Murdoch and Dr. Hartt, were refused to be read to me, which to say the least of it, was to me most unfair: and, query, under the circumstances, would it be considered quite honest? Dr. Hartt ex-

cuses himself upon the plea that "when Mr. B. Murdoch wrote to him confidentially, he of course had to do the same."

After I had accomplished by hard labor, both of head and hands, all that I could do in Edinburgh and Glasgow, besides keeping up a most extensive correspondence, I went to London—not, however, before it was long past the time I should have gone, in consequence of not being in funds. Before I started, however, I received twenty pounds from Mr. B. Murdoch, as remuneration for my services, as it was termed. I had then been within a fortnight of being twelve months in the country. More than this twenty pounds I was indebted. How was I to go to London and pay incurred expenses? Mr. B. Murdoch proposed I should give ten pounds towards the liquidation of these expenses, and take the other ten with which to proceed to London and make a commencement, till he would hear from America. I replied I could not give so small a sum as ten pounds towards my debt; I therefore gave fourteen: leaving but six, and one which I had from the sale of some books, with which to proceed to London. After I had been there some time, and not hearing from Mr. B. Murdoch, I wrote to him, making inquiries what news from America. His answer was to the effect, he had received a letter from Dr. Hartt, containing instructions "that I was to be remunerated" up to the ten per cent only. This of course put an end to operations in London—not because I was to be remunerated "up to ten per cent only," but because I had no funds with which to carry on the mission. Knowing that the twenty pounds that I received from the Edinburgh Committee was all that I could receive at that time, they having sent out their second installment to the church, I now wrote in the greatest anguish of mind, to know what I should do, as I neither could leave London, nor yet remain in it, without money. The following is the answer which I received:

"DEAR MADAM: I just have your note of 20th inst. and have forwarded it to Mr. D——. Meanwhile I can, of course, advise nothing. I am truly sorry that you should feel so annoyed in this matter. Ever very truly yours,

"J. BURNS MURDOCH, JR."

Fortunately for me, there was a lady in London to whom I could apply, and from whom I received eight pounds, and so left London, after having a second time spent five weeks in it; and had succeeded in enlisting the sympathies of a great number of the leading metropolitan clergymen; had Finsbury Church promised for a public meeting, which in all likelihood would have taken place after the May Meetings, had the thing been followed up. I now returned to Glasgow, via Edinburgh, where I saw Mr. B. Murdoch. He now produced the letter which he had received from Dr. Hartt, and read to me the following sentences, on my complaining of this unmerited position: "We would prefer that you settle with Miss Johnstone, deducting one hundred and six dollars.* We are surprised that she should object to ten per cent not being sufficient, as this is on written agreement. Any thing further that may be given to her, will be given as a present. We should be sorry that Miss Johnstone sustains any loss by this *enterprise*," (?) "but it was her own voluntary undertaking for the cause of freedom."

Such is, as nearly as I can remember, what Mr. B. Murdoch read to me of that letter. After so doing he remarked that my position was what I had voluntarily brought upon myself. This I denied in toto.

Those sentences read to me from Dr. Hartt's letter, with Mr. B. Murdoch's remarks in reference to my position, compelled me, in corroboration of my statements, to send a statement through Dr. Candlish to the Edinburgh Committee, and to Mr. B. Murdoch, several letters of Dr. Hartt, and the agreement as to the appropriation of the money I was soliciting.

Mr. D., the treasurer, who was present at the reading of these sentences from Dr. Hartt's letter, said to me, "he never before had been put in such a position." For here he was, both instructed and expected, to pay me money, but had none with which to do it, without imposing disagreeable inquiries. And surely it is not too much to say that it reflected but little credit on the feelings at least, if not on the judgment, of any

* The six dollars over the hundred were paid for books sent out with me, with a view to aid the mission. But I never dreamed it was expected I should pay for those books.

party, or parties, to request those great and good men to undertake so unpleasant a matter of business.

But the affair did not end here. In consequence of no funds being forthcoming, I had to remain in Glasgow, with, I may say, entire strangers for two months and two days, before I could get off for America. The proclamation of this remuneration affair—a private matter altogether—put the finishing stroke on the mission. For though I exerted myself to the utmost in getting up the Glasgow meeting—against so many obstacles—also that of Dundee, Perth, Galashiels and Kelso, I took no interest in the finance, as I did in Edinburgh, even refusing to receive contributions that were offered through me—instructing the parties to send them to the Secretary or Treasurer.

As to the painful position being the consequence of my own voluntary undertaking, I am prepared to show such was not the case, notwithstanding a written agreement. This is quite apparent and fully proved by the following letter from the Rev. C. H. S.—: “DEAR MADAM: I shall be most happy to coöperate with Dr. Guthrie on behalf of your excellent pastor, Dr. Cheever, and am only sorry that the fact of your having been sent out by your American friends, without proper and prudent precautions, (in the way of introductions, etc.) should have rendered it my duty on a former occasion to delay the requested aid until farther inquiry. A letter from Dr. Cheever, dated September 1, removes all doubts. . . . I am, yours truly, C. H. S.—.” Fully proved by the imperfect documents given me, which on being made known, were not amended, so as to be of any immediate service in the way of getting an indorsement, or otherwise; fully proved by my giving a full opportunity—if these documents could not be so amended—of withdrawing the mission, but instead of which I was encouraged to go on; fully proved by the long silence of two months and ten days, which was observed towards me—with being kept in ignorance of all that was transpiring at home, thereby rendering me unable to explain when interrogated by parties, who seemed to be informed on many things, of which I was kept in ignorance; fully proved by the second long silence to which I was treated, from the beginning of Septem-

ber to the end of November, with all my advice, and every thing which I suggested, or asked, disregarded, even from the time I first wrote about my defective documents, until the close of the mission.

As to my going on written agreement, I am prepared to show that I did not go on that, in the sense that Dr. Hartt would have it understood. Long before that agreement was drawn up, he (Dr. Hartt) made the proposition to me of ten per cent, and asked me if I would undertake it for that. Such was not my suggestion to him, nor yet did the idea of ten per cent ever strike me; and when it was proposed to me, I knew not, whether or not such was the proper way by which such missions should be sustained. Most assuredly such was no proposition of mine, any more than was that which he (Dr. Hartt) added to my agreement at the eleventh hour, namely, "that she takes upon herself all the risks of the enterprise."

On writing one agreement in reference to the appropriation of the funds to be solicited, he laid it aside, after being signed, then wrote another, to which, after having written as far as, "the understanding with . . . Miss Johnstone is, etc., etc.," he added, "and that she takes upon herself all the risks of the enterprise," saying, "I do not say that it shall be so, but I shall put it so."

When he announced this most extraordinary addition, I was so astonished I could not answer him a word beyond that of saying—when feeling for him, what he evidently could not feel for himself, nor the church: "Doctor, it will not do for that to be seen in England." Had he made known to me when he proposed the ten per cent, that it was his intention to throw on my shoulders all the risks of the enterprise—nay, even had he named it a week earlier than he did—and not at the eleventh—the day but one before I sailed—with all my professional duties given up, and other parties having undertaken them—with my passage taken for Europe, and friends written to in London to procure apartments for me—I never should have undertaken the mission under the circumstances. Therefore I must disclaim all credit for the generosity of voluntarily having taken upon myself all the risks of the mission.

I most willingly broke my engagements in mid-winter to give five months of my time at most, with what funds I could then command, to endeavor to get aid for the church, under the circumstances represented to me; but to have volunteered to undertake all the risks of the mission, I should have considered that rather a presumptuous act, though circumstances, when such was proposed, and almost instantaneously jotted down, forced me, as it were, into acquiescence.

Those persons to whom misrepresentations have been made in reference to my course of action, during the prosecution of the mission, have now an opportunity, from the foregoing pages, of judging what was the extent of my blunders, as alleged by Dr. Hartt; and also of the nature of my painful position—the result of his course of action and policy towards me—and which is further proved by the following extracts of letters received just on the eve of my departure:

“EDINBURGH, 28th June, 1860.

“MY DEAR MISS JOHNSTONE: I have seen Mr. B. Murdoch, and have arranged with him to send you £21, to enable you to cross the Atlantic, although, as I told you in one of my late letters, I had only seven on hand. . . . However, as arranged with Mr. B. Murdoch, I inclose my check on the City of Glasgow Bank for £21, which I hope will be sufficient for your purpose. We rely on being reimbursed from America, if sufficient funds do not come in here. Try and snatch as much time before leaving as to acknowledge receipt of this. And be so good as to write me all particulars as soon as you can after arrival.

“I am exceedingly sorry that your generous undertaking should have terminated so unsatisfactorily, and to you so painfully.

“Wishing you a prosperous voyage, I am,

“My dear friend,

“Yours sincerely,

“H. D. D——.”

“MISS JOHNSTONE.”

“GLASGOW, 3d July, 1860.

“DEAR MISS JOHNSTONE: As I know you have been somewhat discouraged and cast down, by the apparent neglect and indifference with which some of your American friends have treated you, since you have been a sojourner under my roof, perhaps you will allow me on this the eve of your departure for America to state by way of encouragement how much I have been indebted, as well as many other friends of the Slave in Glasgow, to you, for rekindling anew our anti-slavery feelings, by the unwearied perseverance shown in day after day visiting the various ministers in town, till at last you were enabled to get up a public meeting in favor of Dr. Cheever's cause, which I doubt not must have been felt to have a powerful influence for good. . . . I must say that had no other good been accomplished than the getting up of that meeting, you had done a good work to the cause of humanity. I am persuaded, nothing but a heartfelt conviction that you were in the path of duty could have carried you through the difficulties you had to encounter; and the wonder to myself as well as to all who know what you have done, has been, how you managed to get through it. Your visit has done much to open the eyes of the Christian public to the true character of American Slavery; and I trust, indeed I am satisfied, you will have your reward in seeing a more decided stand taken by Christians in this country on the subject of union with slaveholders. Let me therefore express my thanks for your visit.

“Any hospitality I have been able to show you, has been done purely out of love to the cause of the Slave. You came a perfect stranger, recommended on account of the work you had undertaken; but we must say we have all enjoyed your company, and in parting with you, our best wishes go with you, and it shall ever give me the greatest pleasure to hear of your welfare. I am,

“Dear Miss Johnstone,

“Yours truly,

“L. M——.”

Now in conclusion, I have only to add, that the representations made as to the object of my visiting Great Britain are

most incorrect, namely, that I was going to see my friends. So far from that being the case, or my having the slightest idea of such a thing at the time, I—in addition to all my documents, and the testimony of many of my friends, if necessary, to the contrary—subjoin a quotation from the letter of a gentleman, who sailed from New-York on the 19th January, 1859, just four weeks previous to my writing to him that I expected to be in London at such a time; and who had undertaken to transact a matter of business for me—a thing which I was not likely to request if I had had the prospect, or any idea of going over in six weeks after the date of his departure; and who, moreover, in the absence of explanations in my letter to him, expresses astonishment at my intention of coming to London—it being quite contrary to advice given by him, and my determination to abide by that advice. The following is from his letter:

“CHELTENHAM, 3d March, 1859.

“DEAR MISS JOHNSTONE: Your note of the 15th February, which I received two days ago, was a great surprise, for I quite understood you had made up your mind to remain at New-York. . . . I handed Mr. Tweedie your parcel, and left my address; but I have not heard from him. . . . Hoping to hear that you have got safely over the sea, I remain,

“Yours truly,

“C. D. A——.”

That I did, to one or two persons with whom I was coming in daily contact, say that I was going to see my friends, I do not wish to conceal, seeing that, this was said as an incidental thing on my going on the mission—not as the motive; there can be no difficulty in understanding this, particularly when it could not be told publicly for what I was going. Why, Mrs. C——r herself, said to me, not long before starting: “Miss Johnstone, I would have got you a letter of introduction from Mrs. M——ll to Mrs. L. D—— in Edinburgh, but if I had done so, I should be afraid it would leak out for what you are going. But call on Mrs. L. D—— when you get to Edinburgh; and you can tell her the reason why you did not bring her a letter.”

That I to any person, or persons—who knew of this intend-

ed application to Britain for aid—said I was going to see my friends, I most positively deny. I did not, nor to any one else, with the exception of one or two individuals already alluded to; and to whom it was said only as a thing consequent on or incidental to my going on the mission—not as the motive, and was said within a fortnight only of my sailing. But what appears to me so singular is, that it should never have reached my ears before I left New-York, that Dr. Hartt had given it forth that the object of my visiting Great Britain was to see my friends; for it seems he did so, when he broke the subject to the parties who signed the appeal, thus making the mission a mere incidental thing. No doubt he would have liked, and still would like to have it so, as also he would have liked I had remained in Great Britain. This I have from a lady, to whom he said—on my writing to her, making inquiries as to what was the state of public feeling—“I will take it as a favor if you will write to her and tell her to remain where she is. Tell her there is no opening here for her.”

I have also to add, that from a letter received from a friend in Scotland, it appears that Dr. Cheever, previous to his leaving New-York, knew nothing of how matters stood with me in Britain. Neither did the gentlemen, who signed the letter of appeal, know previous to my return. It seems, from their own statements to me, that my correspondence had never been laid before them; nor its true nature made known. So thus they stand exonerated from all blame in regard to the policy observed towards me—a policy which has been most disastrous to me. Notwithstanding, I do not regret in one point of view, having visited Great Britain on this mission, inasmuch as it has been a great means in the providence of God of rekindling the Anti-slavery spirit and feeling of that country. But there is a point of view in which I do have some cause of regret, and it is this. Had I known, at the time I proposed visiting England, as much about the organization and polity of the Church of the Puritans and its Society, as I do now, I should have paused before suggesting the expediency of applying to Great Britain, or any other country, for aid under such circumstances. My not having been long a Congregationalist must be my apology for any error in judgment in this matter. And I am willing that

my course of action towards the Church, and representations made in reference to it, during the mission, undergo the strictest scrutiny, as being in the least calculated to do it (the Church) or its members, either individually or collectively, any injury, beyond that of applying for aid in consequence of its diminished membership.

APPENDIX.

FIRST DOCUMENT.

NEW-YORK, February 28th, 1859.

TO THE CHURCHES OF CHRIST IN GREAT BRITAIN AND IRELAND :

DEAR BRETHREN: The Church of the Puritans in this city, under the pastoral care of the Rev. George B. Cheever, D.D., has, for several years past, been engaged in a deadly conflict with the sin of Slavery. In 1850, immediately after the passing of the infamous Fugitive Slave Bill, the Pastor delivered a discourse on that act, denouncing it from the word of God as an outrage upon natural rights, and subversive of the fundamental principles of morality and religion. So deep was the general apathy at that time, both in Church and State, that his burning words fell upon the congregation like a thunderbolt from a cloudless sky. The murmurs of dissatisfaction were loud and long, and one of the prominent members of the Church had the impious effrontery to demand of him what right he had to differ from the great constitutional lawyer and statesman, Daniel Webster?

Afterwards, the aggressive and rapacious spirit of the Slave-power, by the removal of ancient landmarks, and trusted safeguards of freedom, sent a thrill of alarm even through the heart of hoary expediency, and Dr. Cheever thought the time had come for striking a second blow. Accordingly, on Thanksgiving-day, 1855, he preached with great earnestness and force against the crime of oppression, and it was announced the next morning in one of the leading journals that he appeared to see nothing before the country but desolation and woe. On this occasion, the impulsive brother, above referred to, was so intensely moved, that he was compelled suddenly to rise from his pew and leave the church. And now a spirit of disaffection broke forth which no art could allay without a compromise of principle. It was seen that the Pastor was profoundly impressed with the unspeakable wickedness of slavery, and had formed a stern and immovable purpose to open upon it all the batteries of the word of God. The cotton-brokers of the congregation, and the worshippers of the pew-revenue, were terrified beyond measure, and began forthwith to plot for the overthrow of this arch enemy of the interests of commerce, and the prosperity of the Church. Undisturbed by their devices, however, he bravely persisted.

The discourses delivered at this time were afterwards embodied in a volume published by Dr. Cheever, entitled, *God against Slavery*. At length a band of twenty conspirators engaged in a formal attempt to remove him from his post, but failing therein, they withdrew with their families from his ministration.

Meanwhile, as you may imagine, no small uproar was excited *without* the walls of the Church. The slave-power was justly alarmed. Hitherto the Church in this country had been silent, or given its testimony only in a passing rebuke, or in general resolutions adopted at conventions, as a quietus to conscience, and filed away for historical reference, that posterity might find *under the bushel the light which, in a spirit of blindness and apostasy, had been willfully excluded from the candlestick*. The battle for freedom has been carried on, for the most part by men of noble nature, whose hearts instinctively revolted from the injustice and cruelty of slavery, and who, misled by the interpretations by which the testimony of the Bible on this point has been so sadly perverted, has rejected the great truth of its plenary inspiration, and thus deprived their argument of the omnipotence of its divine authority, and encumbered their cause with all the odiousness and opprobrium of infidelity. The convenient answer to all their noble utterances in behalf of human rights was, that they were the ravings of Unitarians and Pantheists. At length it came to pass that some of the plainest elementary principles of Christianity, when applied to this subject, were either evaded or denied, and a system of oppression unequalled in criminality and horrors since the world began, was fast coming to be enshrined in the national conscience, and transfigured by the Church into a glorious *missionary Institution*.

It can not, therefore, be a matter of surprise when Dr. Cheever came forth as a minister of Christ, and in his name, and by his authority, denounced it as a mystery of iniquity, and the sum of all villanies, utterly repudiated by the word of God, and worthy only of the divine vengeance; that the fountains of the great deep should be broken up, and all the waters of this ocean of abominations should be let loose upon him to overwhelm and destroy him. It is not necessary, dear brethren, that we should enter into a minute detail of the trials and persecutions which he has had to encounter in this tremendous conflict. You can readily imagine the storm which would at once assail him, both from the religious and a great portion of the secular press. You can easily picture to yourselves the desertion, the ostracism, the reproaches, the detractions of the Clergy, and the general condemnation and reprobation of the Church. You will have no difficulty in fancying the outcry which would be raised against him as a political preacher, and the revival of the old epithet of fanatic and madman. It is a source of deep thankfulness that he has not been utterly discomfited and beaten down. His courage, indeed, rises with every new danger, and opposition only seems to quicken and invigorate both his intellectual and spiritual forces. His Church, though greatly

weakened still stands firm, and all we need to place us beyond the reach of our adversaries is pecuniary aid.

Under these circumstances, dear brethren, we appeal to you. We know your intense hatred of all oppression. We know the deep interest you feel in the African race, and the mighty efforts and sacrifices you have made on their behalf. We recognize the proud position in which your nation stands before the world, with an empire on which the sun never sets, untrod by the foot of a slave. Our hearts exult in this grand preëminence, because we ascribe it to the benign and sacred influence of our common Christianity, and because we see in it an earnest of our own deliverance and exaltation. Dr. Cheever has caught the inspiration of your own great confessors and martyrs of liberty. He is marching in the footsteps of Wilberforce, and Clarkson, and Buxton, and Gurney, and Thompson, and Wardlaw, and Knibb who, in their day, unfurled the banner of divine truth and love, and led on the Church and nation to a glorious victory. We regard him as a witness raised up by the Almighty to our Church and nation. Endowed with a marvelous genius, furnished with the resources of an elaborate culture, eminently gifted with the graces of the Spirit, and prepared by a peculiar course of discipline, we could scarcely imagine a man more fitted to be a leader in this great cause. Nor can we fail to admire the Providence which has placed him, in this momentous crisis, on the most conspicuous site of this metropolis, the central tower in the land. The importance of sustaining him in this position can not be over-estimated. His overthrow would strike a blow at the freedom of the pulpit, and the freedom of man in this country, the disastrous effects of which no language could describe. On the other hand, his continuance there will enable him to hurl forth the thunderbolts of God's word with ever-increasing energy and power, and will give strength and courage to others, both among the Clergy and the private members of the Church, to follow his example. Already we begin to see the results of his labors, and we are persuaded that the candle which he has lighted in this land will never be put out, but will burn brighter and brighter, until it shall reveal to the hearts and consciences of the whole nation the true and full meaning, and universal application, of the famous declaration, "that all men are born free and equal, and have an inalienable right to life, liberty, and the pursuit of happiness;" and the insufferable infamy of the decision recently pronounced by the highest functionary in our supreme Tribunal of Justice: that "negroes have no rights, which white men are bound to respect."

HENRY A. HARTT, M.D.,	} <i>Members of the Prudential Committee.</i>
D—— F——,	
E—— F——,	
E—— G——,	
H—— S——, and others.*	

* Some of the names in this document have been suppressed for prudential reasons.

NEW-YORK, February 28th, 1859.

I hereby certify that Miss Elizabeth Johnstone is a most esteemed and respected member of the Church of the Puritans in this city, of which Church I am Pastor. Miss Johnstone visits Great Britain on a mission connected with the interests of this Church, in consequence of the desperate crisis through which we are passing in the great conflict for the rights and liberties of the oppressed colored race in this nation. We need and we must have it; by the Divine blessing we shall have it; and we commend Miss Johnstone, in any appeal which she may have opportunity to make, most cordially and respectfully to the friends of the slave, and of those who have been declared, by the inhuman judicial decisions of the Supreme Tribunal of our country, to have no rights that white men are bound to respect.

GEORGE B. CHEEVER.

FIRST AGREEMENT.

NEW YORK, March 1st, 1859.

Miss Elizabeth Johnstone has undertaken to visit Great Britain, for the purpose of procuring funds for the benefit of the Church of the Puritans in this city. The money so obtained is to be given to Dr. Cheever, and a committee of not less than five members of the Church to be chosen by him, with power to appoint their successors, whose duty it shall be to make a good and safe investment thereof, and appropriate the interest towards the maintenance of the said Church, so long as it shall continue to uphold those great principles of freedom which it now so signally represents in the eyes of the whole world; and who, in the event of the abandonment by said Church of those principles, shall be empowered and required to devote both principal and interest to the establishment and maintenance of another Church of like principles, or some auxiliary object, as in their judgment and consciences may seem best.

HENRY A. HARTT, M.D.,
E. JOHNSTONE.

JESSIE HARTT, }
LYDIA M. MORE, } *Witnesses.*

SECOND AGREEMENT.

Miss Elizabeth Johnstone has undertaken to visit Great Britain for the purpose of procuring funds for the Church of the Puritans in this city. The money so obtained is to be given to Dr. Cheever, and a committee of not less than five members of the Church, with power to appoint their successors, whose duty it shall be to make a good and safe investment thereof, and appropriate the interest to the maintenance of the said Church, as long as it shall continue to uphold those great principles of freedom which it now so signally represents in the eyes of the whole world. The understanding

with regard to the remuneration of Miss Johnstone for her services is, that she shall receive ten per cent on all the sums she obtains; and that she shall pay her own expenses; and that she takes upon herself all the risks of the enterprise.

(Signed)

HENRY A. HARTT, M.D.

NEW-YORK, March 1, 1859.

A copy of the above, it is believed, Dr. Hartt has in his possession, fully signed.

ADDITIONAL SENTENCES RECEIVED ABOUT THE 13TH OF
MAY, 1859, TO STRENGTHEN MY POSITION.

STATEMENT RESPECTING THE CHURCH OF THE PURITANS.

DR. GEORGE B. CHEEVER, Pastor of the Church of the Puritans in the city of New-York, is well known in Great Britain as the author of "Lectures on the Pilgrim's Progress," "Wanderings of a Pilgrim," etc. He has been engaged for several years past in a deadly conflict with the sin of slavery, and is now recognized in his own country as the leading champion of the anti-slavery cause.

He has taken high ground. Instead of contenting himself with opposing the extension of slavery, and discussing the moral duties arising out of its existence, . . . he lays the axe at the root of the tree, denounces slavery as sin, and brings all the artillery of God's word to bear against it; he earnestly longs and labors for its *immediate* and *utter* extinction.

He has long been regarded as one of the master-minds in the country. When, therefore, he commenced his onslaught upon slavery, the attention of the nation was turned upon him. It was known that his blows would be tremendous, and would never cease till he or the monster should die. His Church, at this time, was in a most flourishing condition. The congregation was large, and the pew revenues abundant.

The Church stands in the very centre of the metropolis, surrounded by the mansions of the fashionable and the wealthy. It promised, in the language of some who have since deserted it, to be a most successful enterprise; but no sooner was cotton, the great idol of the nation, attacked, than a dark cloud began to gather over the turrets of the temple on Union Square. The sword of the Spirit put to flight the peace of a compromising Christianity. A fierce discussion broke forth, and after a desperate struggle the Pastor triumphed. But a large body of the wealthiest and most influen-

tial members of his Church, including all the deacons, forsook him, united with his foes, and have done all they could, by slander and misrepresentations, to break him down. A new conspiracy has since been formed, and at this moment there are men of wealth and power in the Church who desire his removal, and who would gladly avail themselves of the first opportunity to accomplish it.* The majority may be confidently relied upon, but they need material aid to defray the inevitable expenses of the Church. There is a ground-rent upon the Church of \$1500 per annum, which is equivalent to a permanent debt of nearly \$22,000.

Meanwhile, the whole force of the slave-power, and of the great body of the American Church, is against us.

Dr. Cheever may justly be regarded as the Luther of America. Will British Christians suffer him to be overborne?

. The whole force of the slave-power is concentrated upon him, and his overthrow would be disastrous to all the interests of Christianity.

Now, remember that you have full authority to represent this cause, and proceed boldly, only taking care to prevent a premature denouement in this country. The more that comes spontaneously from the hearts of the British people, after the leading men are apprised of the facts, the better. . . .

NEW-YORK, July 16, 1859.

MY DEAR MISS JOHNSTONE:

I fear you have been grieved and vexed at my long silence. I would have answered your last letter immediately after its reception, but an article had just appeared, in the *Independent*, with reference to your mission which, I feared, might seriously embarrass Mr. G. T. in the effort which he contemplates on the first of August. I therefore wrote a long letter to him, stating all the facts referred to in that article, as they occurred, and explaining to him the precise nature of the difficulties which gave rise to your mission. . . . I have been ever since so intensely occupied, that I could not find a moment to write. . . . I do not see how any one can fail to understand it, after the most cursory perusal of the documents which you at first carried with you. Mr. T. and his son-in-law seemed to comprehend it perfectly, and were willing at once to coöperate with you. . . .

I can not forget that it was in the British churches that I learned to look upon our present economy as a faith and repentance dispensation. The Church, indeed, every where seems to have lost sight of the true Christian philosophy—the beautiful combination of *faith* and *works*, inculcated by Christ and his

* Of this new conspiracy in the Church, I knew nothing, until put in possession of this document; and even then I was not made aware of its nature.

Apostles. It makes me sick at heart to hear of ministers whose fame is in all the churches, higgling about minute details in a cause like that of Dr. Cheever, wishing to know the precise amount of his salary, and how many cents exactly the income of the Church falls below the expenditures. It is enough for such men as G. G. T. to know that God has at length given a Luther to America, and that the slave-power, with its eighteen hundred millions of dollars, and vast political influences, has concentrated all its force upon him, and threatens to crush him down. Their hearts are in full sympathy with the champion of freedom, and they can readily imagine that there may be strong reasons why, in the midst of the conflict, *all* the circumstance of his position, and the precise condition of his troops, may not be published to the world without reserve.

True wisdom is often shown in withholding, rather than revealing, when the case in question is comprehensive and complicated. If, now, we had postponed our efforts in behalf of Dr. Cheever, until we could have presented a full detail of the facts, we would have waited to have seen him thrust forth from the Church of the Puritans, defeated and trodden down; and then, amid the deafening yell of tyrants rejoicing over liberty prostrate, freedom of speech outraged, and the independence of the American pulpit trampled in the dust, with what patience and calmness, we might, under such circumstances, have been able to command, we would have recounted the history of the conflict with the minutest particularity, and concluded with the significant and by no means poetical fact, that Dr. Cheever was without a church, with a few faithful but penniless followers, and required at least one hundred thousand dollars to renew the fight. Would that have been wisdom? Certainly not; for in addition to all other evils, the disastrous moral influence of such a defeat could not be over-estimated. Yet that is precisely the course which those practically counsel, who demand more definite statements. . . .

You may rely upon it, my dear Miss Johnstone, that I have not acted rashly in this matter, nor on my own judgment merely. Every step was carefully weighed, and nothing resolved upon without the entire concurrence of Dr. Cheever, whom I regard as unquestionably the master-mind of America.

We were by no means sure of your success. . . . We did hope they would respond cordially to our appeal. If they have not done so, it is not *our* fault, nor *yours*. We have done *all* that under existing circumstances was *possible*.

You must not be affected by any thing you may see in any of the American papers. As yet we have no organ. There is, therefore, nothing published in any of the journals that may be relied upon as exclusively ours. . . . We hope, now, to have a true paper in this city.

I have nothing new to write. The world moves of course, and so do we. But nothing has transpired that particularly affects

your mission. I think you would do well to explore a little among the Dissenters. They used to be warm friends of freedom.

Can you not get Dr. G. at work? Now, my dear friend, I commend you to God, and the word of his grace. If He smile upon our undertaking it will prosper. I am sorry that Dr. Cheever can not go over. His new work detains him. I am much grieved at your annoyances and disappointments, but I trust a brighter day will soon dawn.

Ever yours, most truly,

H. A. HARTT.

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